THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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PARSONAGE WORK.

E submit to the readers of the MAGAZINE a cut of the Park Avenue, Omaha, (Nebraska) parsonage, built by the help of the missionary societies and their special work for the present year.

It is a plain, substantial house, built with reference to comfort and service. It has been a study to have the arrangements so as to reduce the labor in housekeeping as much as possible. The cost was about $2,650.

Concerning the Omaha home the pastor writes as follows:

DEAR FRIENDS:—In regard to the necessity and importance of the Park Avenue parsonage in its relation to our work in this rapidly growing city, I have only to say that without it suitable provision for the pastor's residence could not be made at a less expense than $600 per year. At that rate, in a little more than four years the church would pay out money enough to build the parsonage. It is certainly the best financial policy to secure the parsonage at once, which, through the favor of the Board in advancing the money, we have been enabled to do.

It is admirably adapted to the purpose for which it is intended. By its commodious provision we are enabled to be "given to hospitality," as a "bishop" is especially required to be, in such a place as this.

I trust the contributions to the Park Avenue parsonage will testify strongly the people's approval of the Parsonage Fund. Yours sincerely,

J. A. HENDERSON.

On the general necessity and benefit of a parsonage for every missionary, the following extract from a letter by the Rev. W. M. Richie is a fair statement of the common experience:

BURCHARD, NEB., Jan. 9, 1889.

DEAR BROTHER:

I visited Wilsonville, Nebraska, in December. I found a good congregation of about twenty families, in good working order, of rather more than average intelligence and ability, but in moderate circumstances. However, they are here to stay and grow up with the country, which is good. But they have not had a pastor for some years, Brother Ross being their first and only one. The vil-

lage, like all western villages, has no houses to rent, and if one could be had, rents are very high. They receive about $300 from the Home Board, and expect to raise about $300 themselves, making a salary of $600, and let the pastor take his chances for a house. When a candidate comes along there is no house to rent, and with the small salary there is no inducement for him to undertake to build his own house, and so he goes off and leaves them. This has been their experience several times, and they have become discouraged. It is evident that unless a house for the pastor can be secured the congregation must suffer. There is room on the lot for a parsonage, and to show that they have not extravagant notions, they propose to build a three-room house, and afterwards enlarge as there may be need. The remark is added that a good sized three room house with cellar and pantries would be regarded as very fair in that western country.

We hope that every society will take a part in this good work.

A. G. WALLACE, Cor. Sec.

A MISSIONARY'S VIEW OF "SPECIAL OBJECTS" IN MISSIONS.

I sometimes wish I could lift my voice loud and long about "special objects." Suppose I am exceedingly busy house-cleaning. One of my daughters comes to me and says: "Do let me help you!" I feel rested already to know she has thought of my need of help and, little realizing what I am doing, say: "Well, what would you *like* to do?"

"Oh, I want to make bread," she says.

"But," I answer, "there is plenty of bread in the house and the kitchen is in such confusion. You know we are cleaning the dining-room and everything there is topsy-turvey. Suppose you help me here."

"No, if I can't make bread, I won't do anything. It's such fun to sift the flour, and I just delight to pour the yeast into it and watch the effect, and I just dote on seeing bread rise, and when the bread is all done I so love to look at the crisp loaves—there they are on the table before you—*you can see that you have done something:* and then at tea Papa is sure to say: 'Oh, this is some of Fanny's bread—what a treasure she is!'"

Now, I know Fanny can make excellent bread, and in a day or two I shall be in need of more. I want to encourage her in helping me and not dampen any ardor she has in that direction. This, and much else, I meditate upon, and as a result I give twenty minutes to getting a place ready for Fanny to begin her operations. She is delighted, but I go back to my work depressed. Have I made a mistake in the training of this precious daughter? Naturally bright, quick, willing and affectionate, yet there has always been one weed in the garden of her heart—selfishness. Years and years ago I saw it beginning to grow, but I hoped for good fruit by-and-by and often praised when I should have reproved.

But Fanny is evidently happy, for I hear her singing, and, as I listen, the words smite my heart. In her own beautiful voice, but so frivolously sounds the strain: "Oh, to be nothing—nothing!" My tears run down as I feel that I am more to blame than she for the lack in her character that she knows so little of.

The door opens. Here, like a stray sunbeam, is my Laura. "Oh, you dear own mamma," she exclaims, "I know you are all tired out. I've been playing with the baby and almost forgot you.

No, didn't forget you, but I thought it would help you most if I kept him happy. Now he's asleep and I can really help. What shall I do?"

I repeat the same question: "Well, what would you *like* to do?" How little Laura knows what its answer may mean to me.

She hesitates a moment, then throwing her arms around my neck, covers my face with kisses and exclaims: "Anything—anything—if only I may help you." How strong I feel; how she has rested me! And then we begin work together.

I shall not trouble you with the story of the day, but just before tea I say laughingly to Laura: "You have been so busy and yet you can hardly see what you have accomplished. Wouldn't you rather have done some one great thing?" "What a queer little mamma you are," she exclaims, "havn't we worked *together* and isn't that a great enough thing for any girl?"

We do have deliciously light fresh rolls for supper. Fanny's father gives the expected praise and Fanny herself has a very triumphantly satisfied face, but my eyes will turn to Laura. I thank God for both these daughters, but I am conscious of loving them in different ways.

I wonder if any advocate of "special objects" could understand what I mean. —*Mary McC. Fitch, of Nanking, in Woman's Work for Woman.*

CHRISTIAN WORK.

BY MRS. MARGARET R. M'CLAY.

NOTE.—Read before the Ladies' Missionary Society at Mt. Prospect, and published by request.

THE church is God's vineyard. God is the householder and his people are the laborers to whom the command is given, "Go work today in my vineyard." The harvest is great. The laborers are few, and there is very much required of them.

The only means to be employed is the teaching of the Gospel of Jesus Christ. This Gospel was not perfected for four thousand years. Men had ample time to invent or devise another method of grace, but the centuries have been filled with failures. When the fullness of time was come God sent his son into the world to perfect the Gospel plan. There is no necessity for or possibility of change. We hear much of adapting preaching to the age in which we live.

Mr. Spurgeon says that "the new Gospel is that of CULTURE. It is only to be enjoyed by refined persons who have been to college and who carry inside of them a whole university—library and all." The gospel which is made to be plain enough for wayfaring men is for that reason despised.

The church is Christ's workshop and the labor should be distributed according to the capabilities of the workmen. But each one, no matter how humble his position, has a work to do. All have not the same talents. You can do this; another can do that. There is one thing, however, that all can do, and that is, pray. It is both a duty and a privilege. There is another thing all can do, and that is, give. Some can give but little while others can give much, but all can give something. We can all work for the glory of God, and he will give the increase.

* * * * * * *

The world resounds with the din of labor. Enterprises of all kinds are un-

dertaken with confidence and prosecuted with vigor. Why do not the children of light learn something from the children of this world? Many Christians seem to forget their mission of usefulness. They believe that they are in the church simply to be saved and helped on in the Divine life, and that they have nothing to do for the salvation of others. Christ's great law of self denial does not apply to them. They are active in attempting to regulate the conduct of others. They find fault with some for doing too much, and with others for doing too little. It is so much easier to criticise the lives of our neighbors than our own.

Then there are others who bury their talents. They believe it is right to be useful in the church. Virtues are to be practiced. But what little they could do would not amount to anything. They are willing to let the work be done by those who can do it to some purpose. They keep away from all associations and places for Christian work. They think they have done their whole duty when they attend church on pleasant days—days that are not too hot or too cold, too wet and foggy, or too dry and dusty.

There are many lions in the way of the half-hearted. A pastor who ministered to a prosperous congregation was asked the secret of their prosperity. He replied, "We get them all to work and keep them at it. Every congregation is composed of workers and grumblers. The workers never grumble and the grumblers never work.

There are some honest people who feel that no work has been given them. They have been overlooked, neglected as though they could not do anything. But when they hear an announcement made by the pastor for a meeting of the members that is an invitation to them. If any one will wait on God he will have work given. We are told to provoke one another to love and to good works. That is the purpose of our meeting here today. One society stimulates another to renewed effort to serve and honor the Master. We can "exhort (encourage) one another daily." Before we can give or do intelligently, we must understand the necessities of the case. The frequent appeals for aid that come to us are blessings.

Some can give money while others may make a nobler offering—a child. When a father discovered that his only son was staying at home for his sake, while his heart yearned to go to the heathen, he sought his son and said, "I have prayed all my life 'Send forth laborers into the vineyard.' Now I can not detain thee." We have one with us today endued with a true missionary spirit. She heard the Macedonian cry that came up from the land of darkness, and put her hand in that of her husband and left father and mother, and entered on the work beyond the seas. God blessed her in that land. The time for rest came and she returned again to her native land. Now ready to resume work, tenderly and prayerfully she has committed the education of her children, who were dearer to her than life, into the hands of others.

Jesus is our model. He set us the example of self-sacrifice. Hear him: "I have a work to do, and how am I straitened until it be accomplished." Hear him again at the close of his working day: "I have finished the work thou gavest me to do." We ought to be so filled with love that we will be ready to work for One who has done so much for us. Have we any right to call ourselves his followers if we have no delight in doing his work?

"Why stand ye all the day idle?
Why sit with folded hands?
Why not go work in the vineyard,
As the blessed Lord commands?"

Subscribe for the MAGAZINE.

Published by request.

THE SCRIPTURAL SIGNIFICANCE OF THANK-OFFERING: ITS DUTY AND PRIVILEGE.

BY MRS. I. L. HAUSER.

A Paper read at the Evanston, Ill., Auxiliary Meeting.

"*Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord; come near and bring sacrifices and thank-offerings into the house of the Lord. And the congregation brought sacrifices and thank-offerings.*"

It is something of a surprise to discover that "thank-offering" occurs but three times in the text of our Bible, twice in the verse above quoted and once where Manasseh, like Hezekiah, after having repaired the house of the Lord, commanded the Israelites to bring thank-offerings to the temple. In four other passages, marginal readings render peace-offerings thank-offerings, and peace-offering appears to be the oldest form of expression; thank and its compounds occurring very rarely in the older Scriptures.

The offering of thanks is a courtesy known only to the highest civilizations, and in connection with true religion. Idolatrous or semi-civilized people have no forms of thanksgiving either to their gods or socially. Propitiations and salutations requesting peace abound, but the prerequisite of thanksgiving is assured peace, and it is only under the influence of revealed religion that this is ever found. Herein we see how the duty and privilege of offering thanks and thank-offerings to our God, who has manifested love and peace toward us, ranks high above those prayers and those gifts that are made with the hope of averting wrath and indignation. Now that Christ has made propitiation for us and has offered himself as a sacrifice for sin, it seems that the only offering left for us to make is the free-will offering of love and thanksgiving. If we look into the Mosaic law we find that the tithe represented but a minor part of contributions required for religious purposes. Before the tithe was estimated, there were first fruits, firstlings, sin and peace offerings to be rendered, which, in fact, amounted to a first tithe. After this the actual tithe was made for the support of the priesthood, and more than this, was the fulfillment of vows and the demands of charity.

We show our lack of information and understanding of God's word, when we, with Western thrift, comfort ourselves with the thought that we are generous givers in setting apart simply the tenth of our income for God and for charity. In so doing, we not only fail of duty, but miss great and glorious privileges in withholding hearty, spontaneous thank-offerings to him who has bestowed upon us grace, mercy and peace.

In establishing the peace or thank-offering, the old dispensation demanded that the offerers should first make peace with God by the atonement of a sin-offering. The gift must represent the labor and thoughtful care of man; hence game and fruits plucked by the wayside were forbidden. The offering must be partly consumed on the Lord's altar, a part given to the priest and the larger part eaten with friends as a feast in the courts of the temple, and nothing must remain of it until the third day, lest decay should taint that which had been consecrated to God. How beautiful is this symbol, expressing the sweet and hallowed story of divine communion, a eucharist for the soul.

If fully followed in spirit under the new dispensation, how joyfully should we bring gifts to the Lord. With our

hearts purified by the blood of the Lamb, our blessed Lord and Christ; with the assurance in our hearts that our peace is made with God, no gift or thank-offering in our power seems too great to render him. We do not then wait for time or some lucky chance to bring us unexpected means, which we can spare as well as not for the Lord's cause. With David we eagerly exclaim, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, I will offer to thee the sacrifice of thanksgiving, and call upon the name of the Lord."

Our thanksgiving will not be to please our own interest only, nor all devoted to one single department of the Lord's work. The work at large, the church, and our friends and neighbors, shall be made to rejoice in it. Neither shall we keep it by us, waiting for some new accumulation until changing fortune may sweep it from us, or death pass its sentence upon us, bringing our late legacy to contesting hands or unwilling administrators. There is no provision in the Scriptures for legacies to be left for the temple service, for God, or for his work anywhere. All offerings were to be made immediately as occasion arose, and in such quantity as to make hoarded store practically impossible.

"What thou doest do quickly," for the "King's business requireth haste."

If they of old felt it a privilege and pleasure to bring gifts of thanksgiving and praise into the treasury, how much more is it to us a duty to "sacrifice the sacrifice of thanksgiving." We look over our temporal blessings; we women of America are more blessed than those of any other nation. The best civilization of any age or nation has never made homes so bright, so comfortable, so secure as our homes. Comfort and pleasure, except we repel them by discontent, attend all our steps. Much as we complain of our civil status, in no country is or has woman been so respected, or free to act her pleasure, without hinderance or insult, as in our own America. Under the old law, men once a year went up to the temple to thank God that they were not women. Under the new dispensation, "there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

Our intellectual blessings make the whole world kin to us, and teach us that we cannot live for ourselves alone. We cannot plead that we do not know the world's needs as could those of earlier days. Education, books, travel, cheap and rapid transit have brought all the earth under one umbrella, and today we can intelligently compare our happy state, temporally, mentally and spiritually with that of the women of all nations. While millions still bow to unheeding and unanswering gods, we call upon him who heeds and answers even before we cry. We hear our Heavenly Father saying through the written word and by his Holy Spirit, 'Daughter be of good cheer," and though the burden may not be lifted, we find his grace sufficient. The Lord smiles upon us and we sensibly feast upon the bread of life. Shall we sit at his table filling our own souls and lives from his bounty without a thought for those who hunger and faint for heavenly manna? Dare we remain in passive and idle enjoyment of these blessings without an active act of thanksgiving to him through whom alone these blessings are possible?

To them of old the Sun of Righteousness arose over Mount Zion, and from thence its rays were shed over little Judea. All eyes and hearts were turned to that sacred place. In its prosperity and beauty they rejoiced with offerings and gifts, with thanksgivings and songs, for God was with them. Over its desolation they mourned with heart-breaking sorrow, for the presence and favor of the Lord was removed. Now from the mid-heavens the heavenly light is diffused

over all the earth, and everywhere men are coming out of the darkness of heathenism into the glorious liberty of the sons of God. No longer is the Temple and the Holy of Holies the only place for the manifestation of the Divine presence. The time has come when neither in this mountain, nor yet at Jerusalem alone, do men worship the Father, but all the world over true worshipers worship the Father in spirit and truth. The beauty of Mount Zion and the material temple passed away, that the greater glory of the spiritual temples of grace in the hearts of men might fill the whole heart with the knowledge of the Lord. Year by year the spiritual temple grows in strength, in power, in glory; and as the joyful news comes to us of great revivals and the strengthening of the church of God in the dark places of heathenism, we are ready to join Solomon, Hezekiah and Manasseh in bringing offerings of thankfulness and peace into the courts of the Lord's house.

The temple of God in the hearts of men is being rebuilt and repaired. Our fathers and we, for nearly a century, have been bringing our tithes and gifts into the Lord's treasury, that in heathen lands the foundations of the church militant might be laid deep and strong. Now there comes to us from over the seas the rejoicing songs of the happy builders as the superstructure rises. The heathen are flocking to it, and finding in Christ our Lord the salvation for which they have long sought in vain. The voice of their thanksgiving reaches us from Japan, where wonderful revivals have nearly doubled the churches: from India, where the growth of the Christian church almost exceeds that of the apostolic days; and from Turkey, where prayer and faith in the Prince of Peace rises as a tower of refuge from the sword of the false prophet.

"Oh, sing unto the Lord a new song, for he has done marvelous things, his right hand and his Holy arm hath gotten him the victory. The Lord hath made known his salvation, his righteousness hath he openly showed in the sight of the heathen. All the ends of the earth have seen the salvation of our God. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name."

We must not forget those, our neighbors, who are to be partakers with us of our thanksgiving feast. We cannot see their faces, they speak strange and different languages, but the sound of their sorrow in hopeless idolatry has reached us. Sorrow needs no interpreter, it has but one language the world over—moans and tears. To them we will send of our joy which our God has given us, and they will understand the smile and the song which we are to send them on golden wings. This glad news of a free salvation they have long waited for.

Little girls, bring a thank-offering to God from your pennies, that you have loving fathers, for your happy girl-life, and for the knowledge that the blessed Saviour watches over you. It may be but a little gift, but remember the woman in the Bible who was commended, not because she had done a great thing, but because she had done what she could.

Young ladies, spare a thank-offering from the beauty of your adorning, that you have your bright life before you, that you are not already a wife-prisoner in a polygamous home, a broken down young mother, or a taunted widow, with no prospects before you but sorrow and sin. Spare something from the richness of your dress, that some other young woman may wear with you, in the heavenly land, a robe of righteousness.

Mothers, as you please your pride in adorning your pretty flock, girls as well as boys, remember those other mothers whose hearts break with sorrow over daughters snatched from their arms, and see if you cannot save a thank-offering

that some poor mother may learn that she may love and cherish her baby girl as tenderly as you do yours.

Mothers in Israel, as the evening of life grows brighter, and its light gilds the clouds of other days as they roll away, showing how God hath led you, remember those aged sisters whose best hope is to die in the chilling waters of some sacred river, and bring forth of your treasures a thank-offering that shall send to them the light and hope that cheers you.

"Come near, and bring sacrifices and thank-offerings into the house of the Lord."

EDITORIAL.—OUR THANK-OFFERING.

The foregoing article presents to us in a clear and strong light, the blessed privilege of the giving of thank-offerings. Now that we have read it carefully, let us lay down the book for a moment, and with sincerity of heart, ask, "What shall *I* render to the Lord for all his benefits toward me?"

Those who were so fortunate as to participate in the "special meetings" of congregational societies last year at which the thank-offerings were presented, and those who enjoyed the still greater privilege of attending the annual meeting at Washington, Pa., and of feeling the sweet influence and solemnity of the "thank-offering hour," will look forward with joyous anticipation to the similar service this year. It will be remembered that this was such an impressive feature of the last meeting of the General Missionary Society that it authorized a thank-offering for the next meeting.

Great things were accomplished last year considering the short time in which societies and individuals had to make their preparations. As we have this time had the whole year in which "to lay by us in store," may we not achieve much greater things than before?

How and when shall these offerings be collected are questions that present themselves to all who feel an interest and responsibility in this matter. The following suggestions may be of service.

1st. That each congregational society hold its thank-offering service on the *last Saturday of April.* This will give ample time for forwarding all monies to Presbyterial delegates. The advantage of *concerted action* was well understood by the ancients. The manner in which they transported stones of immense weight and lifted them to great heights was for a long time a puzzle to modern mechanics, but we have learned from hieroglyphics that all was done by the simple application of mechanical powers by the simultaneous effort of vast numbers of laborers. We are all well aware of the enthusiasm awakened on national holidays by the thought that all over the land thousand of hearts are throbbing to the same emotions that pulsate in our own, whether it be to rejoice over our independence as a nation, or to strew with flowers the graves of our heroic dead.

This law which is of general application in secular things, holds good in spiritual things.

"The Apostle Paul evidently believed in concerted action when he urged the Corinthian and Galatian churches to use "the first day of the week" in which to take up "a collection for the saints." Was it not an inspiration to the Corinthians to think that while they were taking up their "collections for the saints" their neighboring brethern across the Ægean sea were likewise performing the same sacred duty."

Christians in Great Britian and likewise in America, have of late years reaped great benefit from *concert of action* in their various meetings. Our own success last year was largely due to the fact that we "were all with one accord in our respective places on the day appointed."

2d. Societies whose regular monthly meeting falls on this day can transact all necessary business by meeting half an hour earlier.

3rd. Every woman of the congregation, whether a member of the Missionary Society or not, should receive a special invitation in whatever manner is deemed best. Some of the societies last year sent out cards of invitation which was attended with happy results. These invitations should be emphasized by a cordial one from the pulpit.

4th. Singing should be made one of the features of the meetings and the Psalms are so rich in this vein that when we come to choose, our only difficulty will be in selecting from the abundance of material.

Some societies may prefer making their own program for this occasion, but the one found in this number has been prepared by the Committee for those who may wish to avail themselves of it

RAILWAY REMINISCENCE.

For the Missionary MAGAZINE:

GOING from —— to —— I fell into the company of seventeen finely dressed young ladies of culture and refinement. As they entered the car in a body, their happy faces and merry laughs said, "We are bound to have a good time, so good bye to all dull cares for a while." Every eye was turned towards this jolly troop as they seated themselves where they could find seats, and here they were before me, behind me and to my right. By and by they began to talk about a Dr. Johnson, who was going to lecture in the U. P. church of ———, that evening. One of the young ladies sitting right in front of me, turned around and said, "Yes, and I am going to hear her; she is a native of India. My aunt heard her last night, and was very much pleased; said she was so graphic, it was perfectly charming. By the way, she is married, they say, so we ought to call her Mrs. Dr. Johnson." Another young lady leaned over from the opposite side and asked if there was any admittance fee; but before the lady addressed could answer a third one chimed in, "What a question to ask—as if a missionary lecture is ever free. A missionary lecture, talk or whatever you may call it, is NEVER free. The money comes in *somewhere*. If not *at* the *door*, it comes before you leave the door. To tell you the truth, *I do not* care a cent for missionary lectures. These missionaries are such *beggars*, every one of them, and their miserable, poky talk is just distressing. I would rather read about them and their work, than go to hear them talk. *A look at them is enough* for me; their clothes look as if they came out of Noah's ark, their faces are a foot and a half long, and how they do string along what they have to say. Dear me! I would rather send my dues, *if I have to*, and be excused."

I was perfectly amused, for my thoughts flew back to the time when I was sixteen years old, just as gay as any of these seventeen around me, and although I was in an American Presbyterian boarding school, where almost all the teachers were devout missionaries, I used to poke fun at them, and think they were curious beings. So you see I had a great deal of charity in my heart for these outspoken, merry girls.

After there was a lull in their magpie chat, I turned around and apologizingly said, "Ladies, I am going to that missionary's lecture this evening, and if any of you care to come over, I will see that you don't have to pay any admission fee. This missionary does not charge fees,

but in —— the congregation has adopted the ticket plan this evening, so there will be an admission fee. However, as I have some influence there, I shall see that all those of you who attend the lecture this evening don't have to pay anything." But they all began at once, "O, no! if we go, we will pay." And now came a shower of questions from them, just as I had expected: "Do you know this missionary?" "What does she look like?" "They say she is a doctor. Is that true?" "Is she very masculine looking?" "What is she going to lecture about?" "Have you ever heard her?" "Is it worth listening to?" It was too amusing for any thing. I strove hard to control my poor facial muscles, and looking very serious I said, "Yes, I know the lecturer somewhat. She is not very smart, neither is she dull. She is a *physician*, and you know some like to go just to see what a *woman* physician looks like. I hear she is going to lecture on the '*Sunny side of Missionary Work*,' and it is not at all likely she will stretch her face one and a half feet long to give such a lecture." Here my pretty party burst into peals of laughter, in which I joined most heartily, glad of the opportunity to relieve my poor facial muscles, which were very much quieter afterwards, and I continued: "About her looks, I really cannot say much. She is plain—nothing striking about her." I did not dare to touch on her *size*, for I would have given myself away, and that I was determined not to do; so I just added, "although there is nothing very inviting in her personal appearance, *she is very earnest*, and *feels* and *means what she says*."

At this one of the ladies sighed and said, "Oh! dear me, I am afraid of such earnest creatures. I don't like to feel their power over me." Said I, "Then you do acknowledge they are earnest sometimes?" "Oh! my, yes. One of these missionaries once visited our town and talked in such a way he made a young lady cry, and she could not rest after that 'till she gave up *every*thing—her poor old mother and her beautiful home surrounded with comfort, and went out to India, and you know she did not need to do that, for she had plenty to live on; and now she writes she is very happy. Indeed I am almost afraid to go to a missionary lecture. They all say at home, I am to go as a missionary somewhere. Dear me, if they only knew my heart they would never mention it. No, indeed. I would have to be converted FIRST, before I could think of such a thing. O, I like to help the cause; I do think it is a good one, and I do pity these infatuated missionaries, but dear me, I, *I* could never be a missionary myself." With this our conversation ended, and I turned around and began to think. I wore my brown suit, and with my good clothes deceived my fine company.

As we neared ——, where we all were to get off, (for I found out my party was going there to attend a musical entertainment the next evening) I said to the young ladies, "Come to the lecture this evening, by all means, and I'll see that you do not have to pay anything." They laughed and promised they would come. At 7, that evening, I went to the church, and when on the platform, I stood to give my Eastern salutation, behold there sat my gay railway party right in front of me. You can imagine their thoughts when they saw who the missionary they had pulled so to pieces in the car, was. For some time there was visible a line of crimson faces. I looked right at them and smiled. The audience gave close attention, and, in one part of my lecture, my young friend who was so afraid to hear a missionary, began to cry. When the lecture was over my railway party caught right hold of me, and one and all exclaimed, "You wicked creature, why did you not tell us *you* were that missionary?" With great difficulty I got their reluctant consent to publish this *Spicy*

Bits in our MAGAZINE, and as this consent was given on condition that I would not tell the names of the young ladies, eleven of whom were United Presbyterians, neither the name of the town where this happened, please ask me no questions and you will have no *story* told.

Dear Editors—In telling my railway experience, through your MAGAZINE, I have two objects in view:

1st—I am thankful to know some of the reasons why one-half of our churchgoers have a dread of missionary lectures.

2d—I wish to say that the time has gone by when the good, old-fashioned United Presbyterian expected a missionary to be a piece of perfection—"in the world, yet not of the world."

My merry railway party did me a great deal of good and, in my heart, I have nothing but the warmest feelings for those dear, young girls.

SOPHIE E. JOHNSON, M. D.

Missionary Correspondence.

HAREM VISITING IN EGYPT.

CAIRO, January 5, 1889.

A STRANGER entering the really native quarters of Cairo, might be greatly puzzled to find his way, for the streets are extremely narrow and winding, and the overhanging mushrabeyeh windows so shade the streets that it gives a cool and shady appearance to the surroundings, even in summer. Accustomed as we are to visit these abodes, we are often at a loss to know which way to turn upon entering the courts, even after the great outer, nail-studded door swings open to admit us, and then shuts to with a thud that makes one think at times, how easy it would be to be kept a prisoner there, had we anything to fear from them. These courts are broad and the houses built in such a way that one is required to make several winding turns in order to reach the harem entrance. These dwellings are built in this way that they may be the more secluded. The munderah, or reception room for the men, is off the court on the ground floor. It is usually furnished with divans, mats, curtains, rugs, and a center-table with the inevitable cigarette-holders and receptacles for ashes.

The master of the house usually receives his guests here, and they are waited upon by male servants or slaves. Although excluded from this reception room, the inmates of the harem are most likely to know all that goes on, and who are the guests below, "for a' that." It is passing strange how wise these women are about some things. These Egyptians, as well as all other Orientals, are extremely hospitable people, and are often importunate in their entreaties to have one visit them.

They do not (in our day) ever violate the sacred rules of hospitality, as in former years, and after entertaining guests "give them coffee" specially prepared for troublesome ones, whom they like to know will sleep too soundly to interfere with their future plans or intrigues: (In Turkey, poison is usually given in this way.)

Thankful are we now for the free admittance, almost unquestioned, which we have to these harems, high and low, and many precious opportunities do we enjoy of intercourse and profitable reading of the scriptures to the benighted women dwelling in them. Their daily life calls for our heart-felt sympathy and pity. Shut off, as they are, from com-

munication with the outer world, and from opportunities of self-improvement and church privileges, which the women of our more favored lands enjoy so freely, then what wonder if these women talk only of trivial things, and are so like children in their conduct towards one another. We have seen them in palaces, wearing gorgeous apparel and jewels, pulling one another about, and acting like naughty children, and edifying one another by the recital of most marvelous ghost and other stories. Their salutations and greetings are very numerous, and many of them are very pretty. For instance, they will greet a guest with, "Your entrance brings light and joy to our dwelling," or "Blessing and peace will surely abide with us, since our dear friend has come." These are among the mildest and least extravagant expressions much in vogue among these people, in both Turkish and Egyptian harems. The use of charms is an almost universal practice among them. Men as well as women and children wear passages from the Koran, if they be followers of the Prophet. These charms are written upon bits of paper and sewed up in leather rolls or bags. Head charms, containing incense, are also worn by many; Copts, as well as Moslems, wear like charms or have passages of scripture written instead. We are told that these are cure-alls, and will prevent "The Evil Eye" being given the wearer. Dead men's bones are also frequently worn. The writer was once given an old leather-covered, hand-written book, much marked with red ink—*baksheesh*,—and told it was "a certain cure for headache!" Needless to say, it did not work. The donor afterward said, sorrowfully, it was because of lack of faith in the efficacy of the charm. Doubtless it was.

The pampered inmates of the wealthy harems are even more to be pitied than those who have much less of this world's goods, for they have, besides dressing and visiting, almost no employment or responsibilities in life. We have known them to sit for hours, with their little hands folded, or toying with their finery, disdaining even the fancy work that the feminine heart holds dear, and this, too, day after day, throughout all their uninteresting lives, gossip and dress being about their sole concern here below. The numerous white slaves and black who attend upon them, are thought fitting ones to do both their hard work and reasoning.

Anyone who thinks, however, that these sleepy-eyed harem beauties are indifferent to, or ignorant of the proprieties of life, is greatly mistaken, for they have their customs and their unwritten laws and rules of etiquette, even as others. A woman, who by reason of her birth or calling, is obliged to be seen in public, or who goes uninvited, is looked upon with pity or contempt, and even we have been told "that any one might look at us," and the feeling one has after being talked to like that, is that it is not nice to be looked at in Egypt. If this feeling never presented itself before, it certainly will, when we consider that these women think it improper, in itself, for woman to be unveiled. H. M. CONNER.

LETTERS FROM INDIA.

Extracts from private correspondence.

GURDASPUR, INDIA, May 14th, '88.

WE changed to early hours the first of the month. Heretofore the schools and court kept from 10 A. M. to 4 P. M. all the year round, and were only changed this year to accommodate the Mohammedans, whose month of fasting commenced yesterday. We hope they will appreciate the difference enough to continue so hereafter.

Debadi and Jane say the men usually prevent the women from listening if we go while they are at home. We have had a few unpleasant meetings with the men. One occurred to-day, where we had been visiting a poor sick woman, the man's mother. She died while I was away in Sialkot, and the daughter and some other female friends welcomed Debadi and me, and seated us, and seemed glad to talk with us about their mother. I took the occasion to talk to them seriously about the need of preparation for death and how to get ready for it. One woman said, "We don't know anything about the future, whether we are to go to heaven or hell, or be destroyed altogether." I told her we could all know where and have the testimony in our hearts, if we would believe God's word, and quoted John 3:16. I was reading the chapter in which it was contained, when the son came home and scolding his wife, said, "What are you listening to that book for?" Then turning to us ordered us away. He didn't want any of our religion, his own was good enough for him, &c. So we left at once, telling him we did not force the word on any one; it was his pleasure to receive it or not. We were very well received in five Mohammedan houses—the above was a Hindoo. The Hindoos seem very bigoted here.

C. E. WILSON.

I think that our work during the past year has been rather successful and that we will all be able to make a pretty good showing in our reports, and I think that most of the work is solid this year. The figures will represent something besides names. The schools are, I think, as good as ever, and the district work better so far as Gujranwala is concerned, and I think the same is true of the Mission all over.

A great deal of district work has been accomplished this year. I have been out steadily in the district since early in October and expect to be out until Christmas. There will be very few villages in the district where there are Christians or enquirers where I will not have been, and I am highly pleased with the state of matters in general. Of course there are a few places where the state of matters is rather discouraging, but this we must expect, and be thankful for the good that we see. I think that God is doing great things for India in our days, but as yet I dare not venture to say very much in regard to the near future.

J. P. M'KEE.

WARM SPRINGS MISSION.

DEAR SISTERS:—I know you wish to hear about a wedding which we had here at the Warm Springs. Miss Lizzie Olney, a half-breed Indian girl of this reservation, who graduated a few years ago at the Indian Training-school at Forest Grove, and Mr. Nugen Kautz, who also is a half-breed, but whose home is on the Sound, were married in the church, Christmas evening. The church was decorated with evergreens, and the bridal pair and their attendants marched in to the sound of music, the organist being an Indian girl, a classmate of Lizzie's. The bride and groom stood underneath a large bell composed of beautiful fir boughs. The bride was arrayed in a white batiste dress trimmed with white ribbon, with orange blossoms at the throat; her hair was neatly dressed, and she looked as sweet and pretty as many a fairer bride. After the ceremony, a part of which was interpreted to the large audience assembled, many hearty congratulations were extended to the newly wedded pair. The bride and groom, with a

few of their young friends, spent the evening very pleasantly at the "Mission Home." What added greatly to the enjoyment of the occasion was the presence of their old teacher and his wife, Dr. and Mrs. Minthore. The Doctor is here allotting the land in severalty to the Indians. What made this wedding so important and imposing an affair was that it is the white way of getting married and so different from the Indian way, which is to buy a wife or take her without any ceremony about it, and live with her until he sees another which he thinks he would rather have, when he puts away the old one and takes the new. It is very hard to break up the old custom of giving horses or other property for a wife, but we trust that in a few years more they will be willing to do away with their old custom and adopt the white man's way and law. At the beginning of the new year we held a series of meetings closing with communion on the Sabbath. Four were added to the church, three men and one woman, all heads of families who have heard the word for some years.

Sincerely,

K. W. McBRIDE.

Extracts from letters of Miss Jessie Gardiner, of the China Inland mission in *Faithful Witness*.

God was indeed present with us, more especially, I think, at our last little meeting for prayer, on board the old "Batavia." Mr. Taylor read the first chapter of Joshua, and God came very near to us. We landed that evening in the strength of the promises in the 3d and 7th verses of that chapter. Each of us feel our responsibility as the first band from our own land, and we trust God that He will make us a great, great blessing to this people, now groping in such darkness, darkness which can truly be felt. He has honored us in bringing us out here to work for Him, and it did seem as if He had "laid up" blessings for us, giving them to us on the way out. I could not tell you how He has blessed us since coming to Yang Chau.

* * * *

I wish I could tell you how He has blessed me coming to this home. *It is a home.* You would understand it if you could see us (20 in number and 9 more expected tomorrow) gathered around the breakfast table singing a hymn of thanksgiving and praise, every face beaming. From half-past six till half-past seven in the morning we spend in private prayer and bible study. This will explain the shining faces. We have all got well started with our Chinese lessons and they are so interesting. Oh, how we long to speak the language, when we think of the thousands in this very city who have not heard. This is a walled city, with 350,000 people in it, and to think of there being 1200 more such cities in this Empire. There is a temple right opposite my bed-room window with 10,000 idols in it; it does make me shudder to hear the clashing of gongs and tolling of bells, which goes on continually, to keep the evil spirits away. May God raise up many more in our own land, to come with the gospel to the heathen. My experience is, if you want to receive a rich blessing for your own soul, obey Christ's last command, "Go ye," etc.

The sun never shone upon a more beautiful region than this. For climate, for fertility, for grand rivers, for scenery of the most varied character—this certainly excels. Yet, scattered all over this fair land are multitudes who have never heard the gospel; who are certainly and thoroughly pagan as are the heathen nations beyond the Pacific. I have rejoiced over the deep interest re-

cently awakened in behalf of the evangelization of the world, and yet have wondered if the poor Indian of this section of the United States was to be left out of our aggressive missionary calculations. From all quarters of this territory the cry is constantly arising: "Will no man care for my soul?" The Indian nations are passing away and passing away rapidly. What were once mighty tribes numbering tens of thousands are now but mere handfuls, fragments. They have perished from ill-treatment at the hands of their pretended friends—the white men. Removed from one quarter of the country to another, from one climate extreme to another, their ranks have been decimated by disease, and by the drink habit introduced by the whites, until the blood of the fallen cries, like Abel's, for vengeance. Shall we not endeavor to save the few remaining red men? Much good work has been done and much bad. The so-called white missionary has introduced his cunningly-devised fables, and the people are being "Judaized." The power of the secret lodge has even been called in in order to make converts, anything in order to make a large showing as to "converts" at missionary headquarters. Many in the churches know nothing at all experimentally about the "new birth." Thank God, there is a little band of faithful men and women in the territory who preach an unadulterated gospel, but I want to see the number multiplied. Hence I write this letter.—*Mr. J. E. Wolf, of Vinita, Indian Ter., in The Faithful Witness.*

Young People's Department.

MOTTO:—"When you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight;
To be kept from all wrong, when at home or abroad,
Live always as under the eye of the Lord."

CHURCH HISTORY.

Robby—How glad I am summer is coming, mamma.

Mamma—Why you were so happy with your sled and making snow houses, I think you would wish winter to remain longer.

Robby—Yes, mamma, but I am now wishing to sail my boat, and hear the birds sing, and I did hear a robin this morning.

Mamma—Do you remember a pretty verse in the bible about the birds singing in the spring time.

Robby—No, mamma, but here comes Sarah, and I am sure she will remember.

Sarah—Yes, you refer to the second chapter of Solomon's Songs, where we read, "Lo, the winter is past, the rain is over, the time of singing of birds has come."

Robby—Well, our snow will soon be gone, and all our birds will come, and sister you must put some cotton and bits of cord on the bushes for the nests, just as you did last summer.

Sarah—I am glad, Robby, that you think of their house-building, and I wish there were more fence rows covered with berry vines, so that the birds would have more food. But mamma did not finish the third century last Sabbath.

Mamma—Our last talk was of the martyrdom of the great Cyprian and the cruel Valerian. This evening we will tell of his death, and close the century with the glad rest of the followers of Christ from persecution.

Robby—Well, I hope he soon died after killing that good man.

Mamma—He lived indeed but three

years, but filled those years with cruelty to his subjects. Of his Christian subjects only will we talk, and of them, not only men and women of mature years, but also little children were objects of his cruelty. One, a little boy, whose name was Cyril, not much older than you are Robby, had learned of Christ and worshiped him. Every means was resorted to in order to have him cease his prayers to Jesus—but neither coaxing nor punishment would avail. At length his father sent him from his home; he was then brought before the judge, who said to him, "My child, I will pardon your faults, you father will receive you again, you will inherit his estates, and he will guard your interests." He replied, "I must worship the Lord Jesus; He died to save me; I am sent out from my home, but I am not sorry; I go to a better home a mansion where I shall live with my Saviour forever." Many days he was reasoned with. He was shown instruments of torture, but he would say "You know not whom I love, or the city to which I am going" and much more. Tears were shed and deep grief felt, but the edict had gone forth, and he was sent quickly up to heaven. his eternal home. Sarah read our Saviour's quotations from the eighth Psalm and 21st chapter Matthew, 16th verse. Have you never read "Out of the mouths of babes and sucklings, thou hast perfected praise."

Robby—But, mamma, I cannot think how a little boy could be so brave.

Mamma—Dear boy, we know not what we can do until we are tried. I will read you the words of Jesus when he sent his disciples out to preach the gospel. After telling them they were going as sheep among wolves, he said, "When they deliver you up, take no thought of what ye shall say, for it shall be given you in that same hour what ye shall speak, for it is not you that speak, but the spirit of your Father which speaketh in you." Remember, ours is to obey and serve God, and He will make us brave.

Sarah—How thankful we should be that we are not so tried.

Mamma—Yes we thank God every day for civil and religious liberty—but have you ever thought of that word, "All who live godly in Christ Jesus shall suffer persecution." I often think, dear Sarah, that if we do live as the divine law teaches, there will be various epithets applied to you; and I am sure that Christians will suffer, especially those in higher social positions, if they conform their lives to scripture law. And there is more danger of dishonoring Christ amid the world's smiles, than in Valerian's judgment hall. But I wish to relate a little incident related in ancient church history during the reign of Valerian. After the bishop of Rome had been slain, the Prefect of the city sent for one of his elders and told him he had been informed that the Christians in the city were possessed of great wealth, and commanded him to bring all to him. Laurentins said, "Give me time to do thy command." The Prefect granted him three days. Within that time Laurentius collected all the poor who were Christians, and coming, said, "Come behold the riches of our God, vessels all golden in our Master's use." The Prefect followed, and seeing the Court full of poor people, was very angry. Laurentius said, "Why are you displeased? The gold you desire is but poor metal taken out of the earth. The true gold is that Light whose disciples these poor men are. The great ones of earth are the really poor," and more to that effect, The Prefect said, "Do you mock me?" and immediately ordered him to be burned.

Sarah—All the martyrs of whom you tell us this evening were of Rome.

Mamma—True, but in all countries, under Valerian's government, there were martyrs. The gospel, as we have seen in

former talks, had gone into France and 'ere the close of this century into Germany also, but Valarian's officers at this time delighted most in cruelties near home, in Cappadocia, Antioch, in Cesarea, as well as in Rome, Egypt and Africa.

Robby—Mamma, I have heard the name of that tower Cesarea. Please tell me about it.

Mamma—Yes, you no doubt remember names you have read in the testament, and of the Apostle Paul who was sent to Cesarea by night to save him from being slain by his own countrymen. The Roman officers, in order to send him safely, gave him in charge of two hundred horsemen, seventy soldiers and two hundred spearmen; but Sarah can tell you of the city better than I.

Sarah—There were two cities of that name, one Cesarea Phillippi, at the foot of Mount Lebanon, in Palestine, and one founded by Herod the Great, on the sea coast, and named in honor of the Roman Emperor. Herod built an immense pier, and on this splendid pillars, bazars, large basilicas for the courts of law and justice, and homes for sailors, and on an eminence he built a great temple, on top an immense statue, seen far out at sea. He built also seven temples to so many heathen gods, many theaters, but greater than all was the magnificent palace he built for himself, afterward. At the time Paul was taken there, this palace was the Roman Pretorium, where the Procurators met. Now, there is very little left—nothing to give us an idea of its former greatness. But we must hear the last of the cruel Valerian.

Mamma—Valerian, in his war with Persia, was taken prisoner, and there detained until his death. History says the King of Persia, when mounting his horse, used the neck of the Roman Emperor as a stepping block, afterwards putting him to a cruel death.

Robby—Well, he deserved all he got, I say.

Sarah—I presume his was greater sin, because he had known the pure lives of Christians.

Mamma—Yes, he saw the effect of their religion in the heathen world. Until the introduction of Christianity, there had never been a hospital for the sick—never an almshouse for the poor. Now he saw these, he knew that in Rome there were at least a thousand widows and poor provided for by their Christian friends. Philosophers talked of virtue in their assemblies, but knew not the meaning of the word. All this he knew, and much more, yet in the midst of light he practiced cruelty. There are in the latter years of this century many prominent Christian characters of whom we might profitably speak, but must hurry on. Will only refer to one man, whose name you will hear as the founder of Monasteries. He was an Egyptian and his name Anthony; he may have been a good man, but his perversion of Christ's teaching, and practicing austerities Christ never meant, was the beginning of a superstition which has been a source of evil ever since.

Robby—Was there ever a good king, mamma?

Mamma—O yes, Robby, very many, of whom you will read. And the successor of Valarian was all through his reign kind to the Christians. Soon as he ascended to the throne he issued an edict recalling ministers from exile to their home and work. He wrote thus: "The Emperor Cæsar Gallienus to Dionysus, bishop of Alexandria, and all others, let our favor to all christians be known through all the world." Then closes with, "Let Cyrenian, the Governor, observe the rescript I have pronounced." During the succeeding forty years the church had rest, not that often some were not unjustly treated, but not open persecution. But the fourth century opened with a darker cloud than had shrouded the Christian horizon, but will reserve the sad story until our next talk on early church history.

PROGRAM FOR MISSION BANDS.

NOTE—This was prepared for use in our own band.—J. E. L.

Open by singing Psalm 25 S. M. 3-6.

Prayer by the leader, followed by petitions from the children—which should be distributed before, so as to be committed.

"Lead me, O Lord, in thy righteousness; make thy way straight before my face."—Ps. 5:8.

"Lord, teach us to pray."—Luke 11-1.

"Hold thou me up and I shall be safe." P.s 119:117.

"Lord increase our faith."—Luke 17:5.

"Lord to whom shall we go? Thou hast the words of eternal life."—John 6:68.

"Leave me not, neither forsake me, O God of my salvation"—Ps. 27:9.

"Let thy mercy O Lord, be upon us, as we hope in thee.,'—Ps. 33:22.

"The Lord is my strength and my song, and he is become my salvation."—Ex. 15:2.

"What time I am afraid I will trust in thee."—Ps. 56:3.

"That which I see not, teach thou me."—Job 34:32.

"Hold up my goings in thy paths, that my footsteps slip not."—Ps. 17:5.

"God be merciful to me a sinner."—Luke 18:13.

"Thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness."—Neh. 9:17.

"O Lord, thou art a God our Father, we are the clay and thou art the potter; we are all the work of thy hands."—Isa. 64:8.

"If thou, O Lord, shouldst mark iniquities, who should stand."—Ps. 130:3.

"But there is forgiveness with thee, that thou mayest be feared."—Ps. 130:4.

"Bless the Lord, O my soul, and all that is within me bless His holy name."—Ps, 103:1.

"The blood of Jesus Christ, His son, cleanseth from all unrighteousness."—John 1:7.

"In thee, O Lord, do I put my trust; let me never be put to shame."—Ps. 31:1.

"Deliver me in thy righteousness, incline thine ear unto me and save me."—Ps. 71:2.

"Teach me, O Lord, the way of thy statutes."—Ps. 119:33.

"Blessed is every one that feareth the Lord."—Ps. 128:1.

(All the children). "O! praise the Lord, all ye nations, praise him all ye people. For his merciful kindness is great towards us; and the truth of the Lord endureth forever. Praise ye the Lord."—Ps. 117.

Sing Ps. 100, 8s.

Read Ecc, 12:1-7.

Subject for the day "Freedmen's Missions."

Q. What do you understand by Freedmen's Mission?

A. Work among the colored people.

Q. Why called by this name?

A. These people were formerly slaves and were made free.

Q. Where is this Mission?

A. In the Southern part of the United States.

Q. How many stations have we?

A. Five.

Q. Name and locate them.

A. Knoxville, Tenn.; Prairie Bluff, Alabama; Chase City, Blue Stone and Norfolk, in Virginia.

Q. What are the pupils taught?

A. Besides being taught of God and Christ as their Saviour and to live better lives, they are taught to read, write and such other studies as are generally taught in our public schools, also sewing, house, and other useful kinds of work.

Roll call—Programme for next meeting—Business—Sing Ps. 136;1-2. Close with the Lord's prayer in concert.

In giving these questions on the "Mission" would say every leader can best

form a list suited to her own pupils. It is well to give to those who are old enough, divisions of the subject to study up at home, locating stations, peculiarities of people and country, &c., &c.

In calling the roll we expect each member to respond with a passage of scripture. As many in our Band are small and liable to forget, if they have learned a verse, we endeavor to teach a short text during the exercises and have them use that. In this way they get into the habit of having something to say, and will soon come prepared.

RECITATION FOR MISSION BANDS—COME OVER INTO MACEDONIA AND HELP US.

MRS. JEAN M. MORROW.

From over the sea they're calling to me,
Beseechingly.
Weary-eyed womanhood, joyless childhood,
Aye, all are crying "Oh show us good,"
Imploringly.

O'er mountain and prairie they appeal to me
For help to rise
From depths of oppression, that they may attain
Unto the stature of perfect men
In Jesus the Christ.

"Come over and help us, O friends so blessed
With heavenly light, [fades,
Come, show us the way, our dim light
We beseech you, oh haste, 'ere fall the shades
Of eternal night."

Beyond the mountains, the prairie, the sea,
They are falling asleep;
Pale hands folding, soft eyes closing
To all on earth; on Jesus reposing
They nevermore weep.

Were these led into this glorious light,
Through efforts of mine?
Did my gifts help? Did my prayers aid?
Who many
To righteousness turn, forever and ever
Like stars shall they shine.

GREENWOOD, MO., Jan. 8, 1889.

DEAR YOUNG FRIENDS:—

Having given a pledge (in answer to your expressed desire that we should send something to the Young People's Department of the MAGAZINE) to do what we could, now that the work confronts us, we can only feel how very unable we are to keep that promise with any degree of satisfaction to the writer and perhaps with even less to those who read it; however, the promise has been given, it is too late to retract, and we submit the little we have, trusting that at least it may serve as a stimulant to some one else to put *more strength* into the numbers that may follow.—J. E. L.

"Only a seed—but it chanced to fall
In a little cleft of a city wall;
And, taking root, grew bravely up,
'Till a tiny blossom crowned its top.

Only a flower—but it chanced that day
That a burdened heart passed by that way;
And the message that through that flower was sent,
Brought to the soul a sweet content.

For it spoke of the lilies so wonderfully clad;
And the tired heart grew strangely glad
At the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought—but the work it wrought,
Could never by tongue or pen be taught,
For it ran through a life like a thread of gold,
And the life bore fruit an hundred fold.

Only a word—but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more,
For a new-born soul entered in by the door."

Nothing casts a deeper gloom over the mind than discontent, rendering it *more occupied about the evil* that disquiets it than the *means of removing it.*

A PRAYER.

More holiness give me, more sweetness within,
More patience in suffering, more sorrow for sin,
More faith in my Saviour, more sense of his care,
More joy in his service, more purpose in prayer.

More gratitude give me, more trust in the Lord,
More zeal for his glory, more hope in his word,
More tears for his sorrows, more pain in his grief,
More meekness in trial, more praise for relief.

More victory give me, more strength to o'ercome,
More freedom from earth stains, more longing for home,
More fit for his coming, more used would I be,
More blessed and holy; more, Saviour, like thee.

A lady said to her little daughters, who each month earned the money which they had for their own use, "My children, I think you gave away *too much* last year; if you give one tenth of your money this year, it will be enough." "O mamma," said one of the little girls, "we *owe* one tenth, and we want to *give* something." If all in the United Presbyterian church felt that they each *owed* one-tenth and wanted to *give* something, the constant cry of a shortage in the missionary treasury would soon be silenced. We hope such a good time may soon come. If the parents would teach their children to give a proportion of their own spending money, the system would cling to them in after life. I know of a case where a little boy gives half of all he gets to his "Mission Bank," and it is never empty. If there is a call for a particular collection he is always ready. A short time ago a fund was being raised in the schools of the place for the benefit of some who had suffered by an accident. This little boy went home and asked for a dollar (it was intended to be a penny collection.) His father told him to give his own money. He looked and found only seventy-five cents in his bank, and said he could give the fifty and keep the twenty-five—he could soon earn some more—for he did something for father or mother for most that he had. His mother advised him to take the quarter, but he thought "it was such a pity of those people" and they needed it. His father then told him he would give him as much more, so he started off in high spirits with the dollar he had wanted to give. He surely enjoyed the giving as much as the recipient could have enjoyed receiving it.

After sixteen years of labor the translation of the Bible into Japanese was completed in January of 1888—the new testament having been finished some eight years before. The American Bible Society alone has distributed 100,000 copies and more than twice that number of parts of it. About a year ago the

statistics of mission work in that country showed about 20,000 members, 13,017 scholars in the Sabbath Schools and contributions amounting to $41,567.70.

It is a pleasure and encouragement to workers generally to know their work is appeciated, and a child's appreciation is oftentimes of as much value as those of maturer growth. For that reason I send the following:

A little boy only seven years old is so much interested in Mrs. Dr. Johnston's lectures that whenever he hears of her he wants to go. He has already listened to three lectures, (only one being near his home) and can tell a great deal of what she said. Says he, "Must go to hear her every time and give something." It is right, and that settles it to his mind. He was very much disappointed that she could not accept an invitation to stay at his home all night, and wanted his mother to go and see her and get her to come and stay two or three days; "for he wanted to talk to her and ask her some things."

SIX LITTLE TEMPERANCE BOYS.

One little temperance boy, to his work so true,
Pledged another little boy—then there were two.
Two little temperance boys, from bad habits free,
Got another boy to join them—then there were three.
Three little temperance boys, never drank nor swore,
Taught a boy he must not smoke—then there were four.
Four little temperance boys to their work alive
Helped another boy be good—then there were five.
Five little temperance boys, eyes so very bright,
Soon started number six on the road to right.—*Young Reaper.*

"I'LL TRY, AND I WILL."

"*I'll try*," is a soldier,
I will, is a king;
Be sure they are near
When the school bells ring.

When school days are over
And boys are men,
"I'll try" and "I will"
Are good friends then.

PATIENCE.

To-morrow may end it—be patient today;
Bear meekly the sorrows that compass the way;
The ruder the tempest that beats on thy breast,
The gladder the sunshine, the happier rest.
For curses give blessings, thy murmuring stay;
To-morrow may end it—be patient today.

Editorial Department.

THE State of Pennsylvania alone subscribes for over 1,500 copies of the MAGAZINE, which implies active and zealous work on the part of some friends in procuring subscribers. But no locality has a *monopoly* of zeal or interest in the MAGAZINE and its increased circulation. Are not all equally responsible in this matter? And do not all concede its importance as a financial help. For so intimately are matters connected that securing subscribers is securing money; and more money means *enlargement* and reaching out in directions we have

heretofore been unable to touch.

A minister's wife writes, "I am so anxious to introduce the MAGAZINE into our congregation in the confidence that it will be a power for good, that I advance the money myself, and herewith send twenty names hoping soon to send more."

At one of the sessions of the "Conference on Jewish Missions", held in the Hebrew-Christian church, 17th street, Mark's place, New York City, October 30th, 1888, Father O'Connor gave an interesting address. The fact that he, a convert from Romanism, and Rev. Jacob Freshman, a convert from Judaism, now stand shoulder to shoulder proclaiming the gospel of Jesus Christ to Jew and Gentile, made a deep and lasting impression upon the congregation.

It was a great pleasure to the friends of Dr. J. B. Dales and daughter, Mrs. W. C. Jackson, to look on their faces and exchange friendly greetings during their recent brief visit to Xenia and vicinity. Dr. Dales, as is his custom, spent much of the time addressing and conversing with the students of the Theological Seminary in regard to the great work of Missions. His visits are very pleasant and helpful. It may be well to note in this connection that the students of the Xenia Seminary have selected one of their number, Mr. Jeremiah Kruidinier, of the Reformed church, Holland, Mich., to represent them in the mission work of our church in Egypt. The appointment is in every way a fitting one and has been accepted by Mr. Kruidinier.

We have been urged to make extracts from letters showing "What the friends of the MAGAZINE think and say of it," but we have modestly refrained from "taking up one half the MAGAZINE to tell how good the other half is", leaving our readers to decide upon its merits for themselves.

The United Presbyterian Board of Missions has the only mission in Egypt and does work in the Punjab in India, controlling at least 120 stations, 429 missionaries, foreign and native, over 6,000 communicants, with about as many scholars taught in nearly 150 different Sabbath Schools.

Women's Auxiliary Board, Etc.

THE WOMEN'S BOARD.

SECRETARY'S REPORT.

Recent letters from India show the urgent need of sending out three new lady missionaries this fall, thus confirming the statement that for each man sent two women should be added to the mission force.

We are beginning to realize that even if every man in the Punjab could be reached by the gospel, there would still be multitudes of inaccessible women, and what can be expected of the children when their poor, ignorant mothers are left in heathen darkness?

As long as the present social restrictions exist in India, so long will Zenana visitation be considered an important feature of mission work.

Chase City has received less than one-half the number of boxes sent last year, and the other Freedmen's stations also report a marked decrease.

January receipts were $2,824.62. It seems absurd to refer to the blanks for annual reports when so many copies of the minutes of the General Missionary

Society remain unsold. Last year's statistics of precious memory were not more slow to appear than the orders for the printed versions of the same.

But here is a secret—the people who are most useful in church work are the ones who fairly steep themselves with that kind of literature.

The fortunate (?) individual to look after the compiling this year devoutly hopes that all reports will be in her possession by April 15. One thing is certain: if this request is not heeded, it will be utterly impossible to present a satisfactory account of the year's work at the Argyle meeting.

Societies and bands that have failed to receive blanks by March 10, should notify the undersigned immediately.

The railroad committee reported that the Trunk Line and Central Traffic Associations have granted excursion rates on certificate plan to Argyle (nearest station, Ft. Edward, D. & H. C. Co.)

A resolution was passed to unite with the Magazine committee in employing a special agent (Miss Josie Martin) to organize societies and canvass for the Magazine during the next three months. The experiment has been a success elsewhere and good results are expected.

MARGARET M. SHAW,
Recording Secretary.

February 12th, 1889.

SPECIAL RATES TO ARGYLE.

Delegates and others will please remember that tickets for return journey will be furnished only on certificate procured not more than three days before the meeting assembles—will be available for continuous trips only—and will not be honored unless presented within three days after the adjournment of the meeting. If through tickets cannot be procured at the starting point, parties will purchase to the most convenient point where such tickets can be obtained, and repurchase through to place of meeting, requesting a certificate from the ticket agent at the point where repurchase is made. "No refund of fares can be expected because of failure of the parties to obtain certificates."

RECEIPTS FOR JANUARY.

[When not otherwise specified, the money is from the W. M. S. of the place named.]

Foreign.—North Shenango, Pa., $10; Kirkwood, Ill., 12; Olena, Ill., 10.36; Sarah Dales, Lansing Soc., Elizabeth, Pa., 35; Laurel Hill, Pa., 8; Fairview, Pa., 18; Huntsville, O., 13; Wilton, Ills., 5; Park Ave., Omaha, 10; 1st Monmouth, 42; Stone Valley, Pa., (for India) 11.67; Salinas, Cal., (for India) 10; Guernsey, Ia., 5; North Bend, Neb., 10; 1st Los Angeles, Cal., 21; Miss Clara Brown, Morning Sun Cong. O., 20; New Lisbon, O., 8.

Salaries.—Miss Campbell, Monmouth Pres., $147.50; Miss Corbett, Conemaugh Pres., 100; Brookville Pres., 75; Miss Smith, Garnett Pres., 39.08; Miss Brown, Monongahela Pres., 200; Miss C. E. Wilson, Des Moines Pres., 10.

Miscellaneous.—Glade Run, Pa., support of Farlam Bayam in girl's boarding school, Sialkot, India, $25; Jamestown, O., support of little girl, Sialkot, India, 20; Logan's Ferry, Pa., Women's work in Egypt, 14; "Willing Workers," 3d Pittsburgh Pressley Memorial Institute, 5; also for library of same, 5; "Help-a-little" Mission Band, Washington, Pa., Training school in Egypt, 12.20; also Training School in India, 12.20; 2d New Wilmington, Pa., Mrs. James, Bible reader, Jhelum, India, 37.50; I. F. M. S., 1st Allegheny, Monsoora building fund, Egypt, 150; De Witt, Ia, for same, 9.60; Mission Band, Morning Sun, O., Freed slave girl, Cairo, Egypt, 15.

Women's Hospital, India.—New Jefferson and New Market, O., $14.22; Harmony, Pa., 10; Grove City, Pa., 15; Fair View, Pa., 10; Butler, Pa., 20; "Willing Workers," White Oak Springs, Pa., 15; West Sunberry, Pa., 20; Miss Rhoda A. Hail, Albany, Oregon, 10; Master Herbert Patterson, Wilkinsburg, Pa., to buy something to be used for children, 1.10; Monongahela Pres., 212; Miss Sarah J. French, Iantha, Mo., 5; Freeport, Pa., 15; Mission Band, West Sunberry, Pa., their

first contribution, 3; Washington, Pa., 40.41; Cross Roads, Pa., 11; Y. P. M. S., Sugar Run, O., 10; Silver Creek, O., 5.20; Newton, Ia., 1.50; 1st Los Angeles, Cal., 14; Miss Clara Brown, Morning Sun Cong., O., 50.

Home.—Frankfort Springs, Pa., $10; Guernsey, Ia., 5; Garnett Pres., 23; Memorial Ch., Denver, Col., 17; Mission Band, Coin, Ia., 7; Puckety, Pa., 25; Park Ave., Omaha, Neb., 5; 1st Monmouth, Ills., 41.75; Laurel Hill, Pa., 4; 2d New Wilmington, Pa., 20; Huntsville, O., 20., Wilton, Ill., 5; Y. L. M. S. College Springs, Ia., 15; Miss Clara Brown, Morning Sun Cong., 30; Morning Sun, O., 25: North Bend, Neb., 5.

W. S. Indian Mission and Building Fund.—New Jefferson and New Market, O., $15; Newton, Ia., 1.50; Lydia Martin, Mission Band, 25; Jamestown, Pa., 7; Marissa, Ill., 5; "Willing Workers," 3d Pittsburgh, 5; Mission Band, 2d Pittsburgh, 8; Fairview, Pa., 18; Mission Band, 1st Allegheny, 5; Atlantic, Ia., 6.25.

Freedmen's.—Deer Creek, Mercer Pres., $27.70; Richmond, Kan., 5; Garnett Pres., 5; also for Chase City, 5 and Norfolk, 5; Waterford, Pa., 17; Waterford Mission Band, 3.60; 1st Mercer, Pa., 26,-10; Cuylerville, N. Y., 8; Park Ave., Omaha, Neb., 5; Des Moines, Ia., 15; Miss Clara Brown, Morning Sun Cong, O., 20.

Education of girls in L. G. H. Knoxville.—L. S Society 2d Allegheny, 40; 5th Allegheny, 55; Minden, Neb., 25; Y. L. A. Society 4th Allegheny, 30; Tarkio, Mission Band, 10; Y. L. M. S., College Springs, Ia.. 5.

Bible Reader, Knoxville.—Mission Band 6th Pittsburg, $10; West Liberty, Pa., 5; Mission Band 6th Pittsburg, for Norfolk Library, 25.

Church Extension and Parsonage Fund. Miss Agnes D. Fraser, Allegheny, $25; Frankfort Springs, Pa., 10; Fairview, Pa., 10; Butler, 20; Y. L. M. S. Freeport, 25; Garnett Pres, 5; 1st Xenia, O., 20, North Page, Ia., 8.50; 1st Des Moines, Ia., 6; Monongahela Pres., 30; Mission Band 6th Pittsburgh, 10; Puckety, Pa., 5; Fresno, Cal., 13; Freeport, 15; Y. L. M. S. 6th Allegheny, 24.96; L. M. & Aid Society, Sewickley, 10; York, N. Y., 8; Park Ave. Omaha, Neb., 10; Miss Clara Brown, Morning Sun Cong., 20.

Ministerial Relief.—Cedarville, O., $10; Monongahela Pres., 10; Mission Band 6th Pittsburgh, 10; Hookstown, Pa, 10; Puckety, Pa., 5; Braddock, Pa., 10; Miss Clara Brown, Morning Sun, Ohio, 10.

Orphan's Home Hospital, Allegheny.—West Sunberry, Pa., $5; 5th Allegheny, to furnish nurse's room, 40; Monongahela Pres., 45; McKeesport, Pa., 53; "Willing Workers," Amity, Ia., first contribution, 7.40.

Waitsburg Academy Endowment Fund. Miss Agnes D. Fraser, Allegheny, $10.

Contingent Fund of W. A. Board.—Argyle Pres., $5; Brookville Pres., 1.

Women's General Missionary Society.—Mrs. Bessie Hogg, Edinburgh, Scotland, $8. 32. E. J. SLOAN, Treas.

OUR INDIA HOSPITAL.

BY MRS. MARY B. REID.

We are pleased to report to those interested in the progress of the Women's Memorial Hospital of India that work on the building has been begun. There have been unavoidable delays, but the various obstacles being now removed, no doubt it will be hurried forward to a speedy completion. It is hoped that when it is finished and occupied, a larger and more efficient work among women, especially mothers, may be carried on in this new department of missionary labor. Dr. Maria White, in writing of her work, tells us: "All kinds of people, representatives of every caste, come to our little hospital and dispensary early every morning. When the waiting room, which holds thirty or forty persons, is full, the door is shut, and the religious exercises, in which the women seem to take an interest, are held for one hour. At the end of that time the room is left in charge of a Bible reader while I see the patients one by one."

In our land there is no work that takes such hold on the hearts and sympathies of the people, as that which has for its object the relief of physical suffering, the curing of wasting disease. Every year large sums of money are given, both by individuals and the civil authorities, for the building and maintenance of hospitals and kindred institutions, and they may be counted by scores throughout the length and breadth of every civilized country. How much

greater is the need of such institutions in a land of heathenism and dark superstition, where there is the double object of healing both soul and body?

Those who read in the *Independent* a few years ago, the lectures of Joseph Cook, in which he gave an account of his travels in India, will never forget his description of the sick woman whose arm was thrust through a screen for the doctor to feel her pulse, and whose tongue was slipped through a slit cut in a covering over her face for his inspection. This occured in one of the wealthy zenanas, but the lot of the more lowly is that of helpless, hopeless misery. Can we wonder then that these poor, suffering ones flock to the place where the kindly Christian woman physician, day by day, is found in the performance of a wondrous work of love and mercy in their behalf, and all in the name of the Master who gave his own life that even such as these poor, suffering, sorrowing women might be saved?

We feel sure that there will be no lack of money to carry on this grand work, and that there is not a missionary society or a woman in our church that does not desire to have some part in it. We had hoped by this time to report that every dollar of the $5,000 needed to complete the hospital had been raised. Will those who have not yet contributed, please send as early as possible to Miss E. J. Sloan, Treasurer of the Women's Board, 5170 Liberty Ave., Pittsburgh, Pa., their offering toward this work, which is especially designed to reach those who have been most inaccessible to the life-giving influence of the gospel.

Pittsburgh, Pa.
Feb. 16, 1886.

PROGRAM FOR MONTHLY MISSIONARY MEETING.

Psalm 67.
Prayer.
Psalm 98, 1-4.
Isaiah 52 read in concert.
Roll call and minutes.
Treasurer's report.
Committee reports.
Miscellaneous business.
Psalm 127, 1-2.
Bible reading, "Christian Work."

I. The field. Matt. 13:38; Gal. 6:10. Special field for each just where God has located him. "Unto all," rich, poor, non-church goers, young men, children in your alleys. "As we have opportunity."

II. Condition of the field. John 4:35; Matt. 9:37. "Say not four months." "White already to harvest." "Laborers few."

III. Who are to be the laborers? 2 Cor. 6:1; Matt. 20:6-7: Mark 13:34; Mark 6:31, etc. Miracle of feeding the five thousand. Every disciple to bring all he has, no matter how small, of time, talent, opportunity; thus consecrated to and blessed by the Master, a little one may feed a multitude, Matt. 25:14-40. The talents and the judgment seat.

IV. How to work. Ecc. 9:10; John 9:4; 1 Cor. 15:58. This to be the spirit of our whole life, not simply of special occasions. The example of Jesus. Acts 10:38; Luke 6:40; John 17:4. The activity of the Son of God our pattern. "Finished the work thou gavest me to do." A Christian should be able to say this "finished" at the close of each day.

V. The spirit of the worker. Acts 9:6; Isaiah 6:8. "What wilt thou have me to do?" Characteristic of St. Paul. He confers not with flesh and blood. Does not allow prejudice or preference to govern him. What does God want of me: "Here am I, send me." Isaiah's lips first touched with the live coal from the altar. This our spirit if we allow the Holy Ghost to prepare and empower us for our work.

VI. Results of work. Psalm 126:6; John 4:36; Dan. 12:3; Jas. 5:20. Bearing precious seed. The Word of God the Sword of the Spirit.

VII. Power for Work. 2 Cor. 9:8; Note the "alls." Isa. 1:7.—*Selected.*

MRS. J. M. FRENCH, Chair'n Com.
Cleveland, O.

SECOND PART.

Singing, Psalm 116, 7-10.

Reading Bible lesson, 2 Chron., 29, 27, 36.

Special prayer for the outpouring of the Holy Spirit.

Reading of tract, "Thank-offering" found in this number of the MAGAZINE.

Voluntary exercises. "Why *should I* bring a thank-offering?" Answered by personal testimonies.

Singing, Psalm 96, 1-4.

Reading of scripture texts upon the envelope containing the thank-offering, which are expressive of the donor's

reasons for thank-offering.

Singing, Psalm 72, 16-18.

Business.

Adjournment.

This program has been arranged in two parts that it may be divided for the use of societies holding a special meeting for the thank-offering service. Those desiring to combine these meetings can make appropriate selections. It will be understood that the program is suggestive, not compulsory, or that the day must conform thereto, as some societies may find it inconvenient and unadvisable to observe this particular day, but that it may be generally observed is the earnest desire, and that it may subserve the one great object—to call forth a liberal thank-offering for "Christ's sake" and in "His name."

FOREIGN MISSIONS.

A friend has placed in the hands of the Board a number of copies of Dr. Pierson's *Crisis of Missions*. A copy will be sent free to any one in our church who will promise to read it and hand it to some one else interested in the cause. Apply by mail to

Jos. D. M'KEE, Treas.,
Howard and Harrison sts, Philadelphia.

The following program has been arranged for The Women's Missionary Society of Xenia Presbytery to meet in Springfield, O., Thursday, April 4:

MORNING SESSION, 11 A. M.

Devotional Exercises.

"Thy Kingdom Come," Miss Mary Turner.

Enrollment of Delegates.

Minutes.

Report of Treasurer.

Report of Recording Secretary.

Reading of Constitution.

Appointment of Committees.

Report of Delegates, Mrs. J. G. Carson.

"Home Missions," Miss Pearl Collins.

AFTERNOON SESSION, 2 P. M.

Devotional Exercises.

"For Christ's Sake," Mrs. Wm. A. Robb.

Report of Committees.

Report of Magazine Committee. Mrs. Belle McD. Patterson.

"Review of London Missionary Conference," Miss Mary Porter.

Singing.

Memorial Paper—Mrs. Ella Walker Gibney—by Mrs. W. G. Moorehead.

Voluntary Prayers.

"Women's Part in Mission Work Fifty Years Ago," Miss Sallie McDowell.

Short Talks on Practical Work.

Voluntary Recitation of Scripture.

EVENING SESSION, 7.30, P. M.

Devotional Exercises, Rev. Jos. Kyle.

Anthem.

Exercise by Springfield Mission Band.

"Representation of Zenana Work in India," Miss Emma D. Anderson.

At a recent thank-offering service held by the ladies of the First U. P. church of Des Moines, Iowa, $11 were received, five of which was paid to the fund for the Gordon Monument and six to the Board of Church Extension. We held several praise and thank-offering meetings during the past year, realizing in all the sum of forty-six dollars. This is all paid in by the ladies aside from their other missionary donations. We find these meetings for praise and thanksgiving pleasant in themselves, and when we come with a liberal offering we feel that we receive a rich blessing.

Thursday evening, January 24th, the Mission Band of the U. P. congregation of Savannah, Ohio, held its first "barrel opening" at the pleasant home of Mr. P. S. Leistensnider. The house being large and convenient was filled to its utmost capacity.

This band was organized August 11th, 1888, with a membership of twenty. There are now enrolled fifty-two. It consists of children and the young ladies and gentlemen of the congregation. We will say here for the benefit of other congregations that we have found it the most beneficial for the children and young people to be organized as one band, for the reason the children can always attend the regular meetings while the young people can not always do so, especially the young men, as the meetings are generally held in the afternoon, but we sometimes hold an evening meeting and in this way accommodate all.

The meetings are held the second Saturday of the month. After the usual devotional exercises we have literary exercises, following this the Secretary gives them a lesson from the Manual especially for Mission Bands.

At the barrel opening there was a short programme as follows:

Prayer by James Calhoun.

Song by Mission Band Quartette.

Welcome by Miss Mattie Gregg.

Miss Alice Farquharson responded.

Music by string band, consisting of Miss Ella Benton, Mrs. May Henderson, Messrs. F. P. Farquharson and J. H. Dickason.

Mattie Bell Forbes recited "Your Mission."

Declamation by Harry Johnson, "Who; Why; How long?"

Little Ida Cline then spoke in her pleasant way, "Little Things."

Song, "Apples for a Penny," by Elta Leistensnider.

Jimmy McWilliams declaimed "Oh! the Babble, Oh! the Babble."

Stella Henderson told of the Missionary Music.

Song by quartette.

Lloyd J. Paxton gave a declamation containing good advice to every one; subject, "Ye Are My Witnesses."

Little Lena Johnson gave the Golden Rule.

Declamation, "Another Happy Day" Elta Leistensnider.

Song, "Flower Girl," by Mattie Bell Forbes.

Essay by Rena McWilliams, "Earnest Workers." In this was given a short history of the band. This was well written for one so young.

Clarence and Hally Camp and Robbie Cline, three of the youngest members, gave declamations.

Edna Calhoun recited "Work for Little Followers."

Song by children.

Master Howard Calhoun delivered an oration on "Noble Boyhood."

Music.

Frances Gregg read an interesting essay on "Encouragement to Mission Work."

Etta Calhoun recited "Who Will Go."

Miss Emma Bowman gave the recitation "Christ is Born."

In these exercises all acquitted themselves well.

Next in order was the opening of the barrels, from which was realized $12.

Miss Ella Farquharson took charge of the money returning the barrels to the owners to be filled again.

All who were present expressed themselves as well pleased with the evening's entertainment. We hope that all Mission Bands of sister congregations may be encouraged and prospered in their noble work as well as the Earnest Workers of Savannah.

The Women's Missionary Society of Frankfort Presbytery met at Hookstown on September 19th, 1888 Devotional exercises conducted by the president. The Recording Secretary being absent an election was in order. Mrs. Jennie Littell was elected. The minutes of the last meeting were read and adopted. The address of welcome was given by Miss Ella Duford. The response of Mrs. Lizzie L. Parkinson, was read by her daughter, Cora. Business was next in order. It was decided by vote that the society meet the first Tuesday of Sept. 1889. A proposition to change the number of executive committee was held over to next meeting. An address was given by Mrs. Flora A. Golden. Subject, "The Great Commission." Reports from congregational societies were read. The officers for the coming year were, President, Mrs. Flora A. Golden, Vice-Presidents, Mrs. Ida L. McKirahan and Mrs. Mollie Moorehead; Rec. Sec., Mrs. Jennie Littell; Cor. Sec, Mrs. McFarland; Treas., Mrs. Lizzie L. Parkinson. Essay by Miss Carrie White. Essay by Miss Lizzie Robertson, Subject, "Missionary Work." Miss Emma D. Anderson made remarks on "Missionary Work in India." Bible reading prepared by Mrs. McKelvey was read by Mrs. Golden. The evening was spent in listening to Miss Anderson on her work in India. The addresses and papers were pronounced by all as excellent. The members felt encouraged by the success of the work and grateful to the ladies of Hookstown for their kind entertainment. The Society adjourned to meet at Clinton, first Tuesday in September, 1889.

MRS. IDA L. MCKIRAHAN, Pres.

MRS. JENNIE LITTELL, Sec. Pro. Tem.

At a special meeting of the Ladies' Foreign Missionary Society of the First U. P. church, Allegheny, the following tribute to the memory of one of their members was read, accepted and the Secretary instructed to forward a copy to the bereaved friends and also to the WOMEN'S MAGAZINE for publication.

"And I heard a voice from Heaven saying, 'Blessed are the dead that die in the Lord, from henceforth yea saith the Spirit that they rest from their labors and their works do follow them.'" These words say all that is needed of one of our members, Miss Mary Lysle, who departed this life

after a short illness, January 19th, 1889. She was with us at our last meeting, January 3d. We, as a society, sympathize with her brothers and sisters in their bereavement. The admonition comes to us all "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

SECRETARY.

A PLEA TO LADIES' MISSIONARY SOCIETIES IN BEHALF OF THE FREEDMEN.

At the last meeting of the Women's Board, letters were read from Chase City and Norfolk Missions, asking for clothing, and at the same time telling of their great need. Many are now prevented from attending school during the week, as also the Sabbath services, for lack of comfortable clothing, and many more will thus soon be hindered if assistance is not soon forthcoming. At Chase City they tell us they have received less than half the amount of clothing this year they did last. Judging from what has been reported through the Board in this line, we know that societies have not been so actively interested this year. We would now ask that they give this matter their material attention in the near future in order that the good work among these people may go on uncrippled. While these two stations are mentioned as being specially urgent, we know all are needy and ask aid for all. We would be glad if pastors will kindly present this matter to their people from the pulpit, since the necessities of the case require haste. Societies sending, will please notify the undersigned to which station they send, in order that all may be provided for as equally as possible.

C. JANE VINCENT,
Cor. Sec. Freedmen's Work,
69 Arch St., Allegheny, Pa.

"QUESTION DRAWER."

[Address all communications for this department to MISS E. W. POLLOCK, care of MRS. W. C. HUTCHISON, Xenia, Ohio.]

[We would like to hear from those who are engaged in the education of the Freedmen in answer to this first question.—ED.]

QUES. In an open letter, published in The United Presbyterian, of Jan. 3d, the suggestion is made that a domestic training school be added to one or all of the mission stations in the Freedmen's mission. The necessity of such education is known to be beyond a doubt by those who have had any experience with domestic help either in the North or South, and it seems a wise way to help a people who, as a rule, (from choice or necessity) follow that line of livlihood. The question is, is the idea practical? Can such education be given?

QUES. Why are there not more Moodys in the world today? Why is it that every Christian has not that power of the Holy Spirit to win souls for Jesus?

QUES. How can we educate the young people to take part in the devotional exercises at their meetings?

ANS. What are the best methods of instructing the young in the missionary work of the church?

1st. By keeping the home supplied with such periodicals as tell of the church work, its needs, etc. and endeavoring to leave them in such conspicuous places as will catch the attention of the young and cause them to peruse them.

2d. By seeking to have a firm persuasion in our own minds of our duty, that, having accepted the salvation of Christ for ourselves, it is our imperative duty to regularly and systematically contribute to the spread of the gospel among others; thus, as parents, showing a good example to our children.

3d. By requiring of them in their childhood to form the habit of setting aside a portion of their little money to benefit others, thus training them to the feeling that money is not all to be spent on self, and acts of kindness to friends, but that the command must be heeded, either with our time or money, "Go ye into all the world and preach the gospel to every creature."

QUES. Why should we preach the gospel at home and abroad?

ANS. 1st. Because the great Commander hath said: "Go ye into the world and preach the gospel to every creature."

2d. "For whosoever shall call upon the name of the Lord shall be saved." How then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

3d. "Yea, woe is unto me, if I preach not the gospel. For if I do this willingly, I have a reward. They that turn many to righteousness shall shine as the stars forever and ever."

QUES. How reach and benefit those who will not allow us to help them.

ANS. The question is very concisely answered by our Saviour, Matt. 10, 16, as he sent his disciples forth into the world as teachers of truth and healers of disease. We have no doubt that, in our Lord's time, there were people just as difficult to approach as there are in our own time; hence the wise counsel, "Be ye wise as serpents and harmless as doves." The disciples, however, were not sent forth into the world without preparation. They had been taught by the Master, and power had been given unto them such as even he himself possessed. So those who would become successful workers at the present time, must have something of the same preparation. There must be a knowledge of the truth, a heart full of love for the Master, and a soul warmed and quickened by the Holy Spirit. The Saviour lays down no set rules by which the disciples were to be guided in their labors, neither can set rules be formulated for the use of those who would abound in good works at the present time; but translating our Saviour's words into the language of our day, they would seem to mean, "Watch for the opportune moment to speak the tender, sympathetic word, or to perform the kind benevolent act; thereby you may gain admission to a heart closed against truth and the approach of God's servants." There are few persons who have not some point of access, and happy are those chosen ones who in faith and patience can wait to find it out, and thus minister to the needs of either the bodies or souls of those who are shut up within themselves, prisoners of pride, or in the bondage of Satan.

QUES. What method and what time will be the best for collecting the thank-offering to be presented at the General Missionary Society next May?

ANS. Agitate the subject thoroughly both by announcement from the pulpit and by social conversation in the regular monthly meetings, that every one may be saving up and getting ready. Then if the pastor is in sympathy with the L. M. S. (for tell it not in Gath, there are pastors who are not) ask him to preach a soul-stirring sermon some time before the meeting, that all the ladies (and gentlemen) may be enthused. Before the thank-offering meeting (and it ought to be a special one—not the regular monthly meeting) let a committee of arrangements be appointed who will send an invitation to every lady in the congregation, whether a member of the L. M. S. or not, asking her to attend the annual thank-offering meeting.

Inside the envelope will be a smaller one for the offering. Instruct each lady to put her money in this small envelope and deposit it, without any name, in the collection basket at the meeting.

The Committee will prepare an interesting programme consisting of devotional exercises, a short bible reading on the subject, a five minute essay or two, a leaflet, perhaps; all to be interspersed with spirited music, short, earnest prayers, silent prayer, etc. Another profitable exercise will be to allow as many as possible an opportunity of testifying to the Lord's goodness—it may be answers to prayer, in saving the soul of a friend, or recovering from sickness, or deliverance from danger, etc. If everyone is in earnest and begins now to prepare, both by prayer and money, we shall have such a thank-offering as will gladden the heart of our King.

PARSONAGE AT LOS ANGELES, CAL., 1888.